EXPERIENCES

OF

Gods Gracious Dealing

WITH

Mrs. *Elizabeth White*,

late wife of Mr. *Thomas White* of *Coldecot* in the County of *Bucks*.

As they were written under her own hand, and found in her Closet after her decease, she dying in Childbed, *Decemb.* 5. 1669.

PSAL. 66. 16. *Come and hear all ye that fear God, and I will declare what he hath done for my soul.*

GLASGOW,

Printed by ROBERT SANDERS, One of His MAJESTIES Printers, ANNO DOM. 16[illegible]

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The Experiences of Gods gracious dealing with Mrs. Elizabeth White.

FRom my Child-hood the Lord hath inclined my heart to seek after the best things, and my Fathers chiefest care was, to bring me up in the nurture and admonition of the Lord; my nature being somewhat more mild than the rest of my Sisters, I was ready to think my self some body, and with the proud Pharisee, to thank God that I was not as others, not considering that *I* was but like a Wolf chained up, which keeps its nature still, as *I* by the goodness of God have seen, since the Lord was pleased to lay his eye-salve upon me. I was a great lover of Histories, and other foolish Books, and did often spend my sleeping-time in reading of them, and sometimes *I* should think I did not do well in so doing, but *I* was so bewitched by them, that I could not forbear; and hearing of a friend of mine, which was esteemed a very holy woman, that did delight in Histories, I then concluded it was no sin, and gave my self wholly then to this kind of folly, when I had any spare time, for two or three years. I had sometimes slight thoughts of Repentance, but was loth to set about it, and so I should put the Lord

o? from time to time with delays, thinking ſtill I ſhould find a fitter time then the preſent. I remember about a Month before I was married, my Father would have me receive the Sacrament of the Lords Supper, and I was very willing to it, until I conſidered what was requiſite to be in thoſe which diſpartake thereof, and then I began to doubt that I had not thoſe things which were requiſite wrought in me, as Knowledge, Faith, Love, Repentance, &c. and then this Scripture came into my mind, *He that doubteth is damned if he eat, for whatſoever is not of faith is ſin:* when I had conſidered thoſe things I was filled with ſorrow, and could not tell what to do, I was loth to diſobey my Father, and more loth to eat and drink my own damnation; in this perplexity I ſet my ſelf to ſeek the Lord for his grace being at that time ſomewhat ſenſible of the want of it; when I had thus done, I began to be comforted, verily thinking, that now I had repented, and could believe in Chriſt Jeſus: and having ſome notional knowledge of things, I was indifferently well ſatisfied, thinking that when I was married, I ſhould have more leiſure to ſerve God; and then going to the Miniſter of the Pariſh to be examined before I was admitted, and finding my ſelf able to anſwer him I thought all was well with me then, ſo unworthy I went to the Lords Table, not queſtioning but that I was in as good a condition as any of the reſt which did receive. But bleſſed for ever be the Lord which broke my falſe confidence, and ſwept away my refuge of Lyes, which I then tru-

ed in, and ſhewed me my ſad condition I was in by nature & practice more clearly than ever before; and this was about a quarter of a year after I was married, in the year, 1657. the Miniſter being upon this ſubject, *Prov.* 1. 23 *Turn ye at my reproof &c.* being upon the uſe of trial, whether indeed we had turned to God or no? he bid us examine our ſelves by ſome marks which he then gave, and it was at this time that God did begin to manifeſt his love to me, as I truſt, in my effectual vocation; here the Lord was pleaſed to open my heart, as he did the heart of *Lydia*, ſo that I attended to the things that were ſpoken, ſo that I perceived my heart was not right in the ſight of God, and that my hope was but like that of the Hypocrite which periſheth; when I came home I beſought the Lord to turn me if I were not yet turned to him, but yet I had not that thorow ſenſe of ſin, as I had afterwards: About three weeks after, the Miniſter coming to our houſe, my Husband and I was ſpeaking that we would deſire him to pray with us in our Chamber, but that time he could not ſtay, the next day he came and asked for me, telling me that my Husband told him that I would ſpeak with him. O how was I ſurprized! I could not tell what to ſay upon the ſudden. I was ſo hurried in my thoughts. O how loth was *I* to acquaint him with my ſad ſtate! I was aſhamed to tell him that I was yet a ſtranger to God & all goodneſs, till it was forced from me, which when he heard he did not go about to comfort me, but he asked me if ever I was convicted before? and I told him yes

and he repeated the first verse of the 29. Chapter of the *Proverbs*, *He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy*: when *I* heard this I was wonderfully troubled; then there came many sins to my remembrance, which I had taken no notice of before, counting them small sins; now the time which was spent in reading Histories, I remembred with bitter grief, and I thought that there was no mercy for me, but he perswaded me there was hope of mercy for such as I, and that the Lord waited to be gracious to poor sinners, and then I was a little satisfied for the present; but then I was troubled with blasphemous thoughts, which were very grievous to me, I thought I had a heart worse then the Devil, and wondered that I was not consumed in some strange manner; when I have seen a Spider, which of all things is most loathsome to me, I have been ready to wish my self such a one, esteeming of it to be in a far happier condition than *I* was; I was afraid to be in the dark, lest *I* should meet the devil; I doubted whether I was elected, *I* had read, that I was *not of him that willeth, nor him that runneth, but of God that sheweth mercy*: Then I thought if I were not elected, it was to no purpose to strive, for what God hath decreed must be, but yet I was unwilling to perish, *I* could not be so satisfied, although I had but little hope to obtain mercy, yet I could not but ask it. I was also very frequent in hearing the Word preached and read, not daring to let slip an opportunity, but not without many tears, lest it should

increase

increaſe my condemnation: in this condition I remained a great while, but not without ſome ſecret ſupports from ỹ Lord, ſometimes by a word caſt in upon my ſpirit, ſometimes I was refreſhed I could not tell how, but I ſhould be ready to think this was a deluſion; I remember the Scriptures were theſe, *Iſa.* 50. 10. *Who is among you that feareth the Lord that obeys the voice of his Servant, that walks in darkneſs, and hath no light. let him truſt in the name of the Lord, and ſtay upon his God.* Joh. 15. 16. *Ye have not choſen me, but I have choſen you and ordained you that ye ſhould go and bring forth much fruit, and that your fruit ſhould remain, &c.* Lam. 3. 25. *The Lord is good unto the ſoul that waits for him, and to them that ſeek him; It is good that a man ſhould both hope and quietly wait for the Salvation of the Lord, &c.* Theſe words did ſupport me very much, therefore, I write them out and laid them in my Cloſet, that they might ſtill be in my eye, that I might when *I* looked upon them be incouraged to hope in and wait upon the Lord; but theſe cōforts were but tranſient, but yet whiles they laſted they were very ſweet ſupports, but whē gone I fell to doubting, thinking all was deluſions; and thus I diſhonoured God by my unbelief; I doubted much of my ſincerity, often ſaying I was an hypocrite, but if at any time I was asked in what I was one, I could not tell; but had this Scripture very often in my mind: *There is a way which ſeemeth right unto a man, but the end thereof is death*: And ſo thought I was but ſeemingly right, and therefo muſt needs periſh; & in this condition I contin ue

along time till I heard that a hypocrite seldome or never doubted his condition, and that it was a sign of sincerity, to desire a sincere heart; and this I durst not deny, knowing that I did desire it rather than the whole world.

Thus being better satisfied, I resolved to set about my duty, but all this while I did not set such a high price upon the Lord Jesus as I should, but still I thought that *I* must do some thing to merit salvation, not daring to venture my soul with all its concernments upon Christ, therefore *I* should tye my self to pray six times a day, and then I should be satisfied, and think all was well with me then: but if *I* at any time failed of my number, then *I* was dis-satisfied, and so in other duties; so that my comforts did not flow from the blood and righteousnes of Jesus, but from my own duties; but blessed be the Lord, who likewise shook this foundation, even because he had a favour to me: for being in discourse with a friend, he desired me to read *Shephards sincere Convert*; which I did; and here did I see as in a glass my folly, for there were signs given whereby *I* might try my self, whether I did rest in Duties. One, I remember was this, *If I never saw I rested in Duties, then it was a sure sign that I then did*; another was this, *If I prized the bare performance of duties so, as to think when I had prayed with some life, that I had done very well*; and again, *If I saw but little of my vile heart by Duties, then it was a sign I rested in them, and that I was yet in the way to Hell, though in the cleanliest way, and*

should

should certainly perish if I rested here. Now this I plainly saw was my condition, but how to get out of it I knew not, for now I was in a worse condition than at the beginning, finding it abundantly more hard to deny righteous self than sinful self: I thought it wonderful strange, that I must be saved by the righteousness of another, if ever I were saved; O this my proud heart was unwilling to yeeld to, and yet I was very desirous of salvation: But when the Lord had led me into my own heart, and shewed me the vileness of that more, and that if the Lord should leave me to my self, *I* should commit all kind of sin, and that with greediness, such was the vileness of my nature, and that if it were possible *I* should now live holily, yet *I* could not satisfie the justice of God for what was past, therefore *I* resolved to cast my self upon Christ Jesus that sure foundation, which God had laid and not man, and if I perished, to perish here, but much opposition did *I* meet with from Satan & my own heart, before *I* could really do it, I could deal to the truth of that scripture, *Eph.* 1. 19. *That God did put forth his mighty power, when a soul was made to believe*: but yet I was not at quiet, but had many fears & doubts; all was false, because I had been so often deceived, and now I began to see mine own vileness more than ever, and found my heart ran out to the Lord Jesus in love, but doubted very much of his love to me, yet sometimes I should have some perswasions of my interest in Christ, & that his love was towards me; and whilst this perswasion lasted

I should

I should be very comfortable and be ready to think I should never be moved, as *David* did: but when God hid his face, I was troubled and fell to doubting all again not having learned that heavenly skill of living by Faith, but yet I did not wholly cast off my confidence, but had some pin hole of hope in the worst condition. I remember the consideration of this scripture, *John* 3. 8. *He that is born of God doth not commit sin*, filled me w many fears knowing how apt I was to commit sin, notwithstanding my striving against it: but a little while after I was satisfied, understanding the place better, ỳ it was not meant of sins of infirmity, but of making sins ones trade, &c. and this was I confident I did not, but rather trembled at the thoughts of it; but when this was over, Satan and my own unbelieving heart will still be presenting something whereby to occasion doubts, so that for the space of one year and a half, I had scarcely any settled peace. now & then a good word thrown in which would revive me for the present, but the comfort would be soon gone, as *Ezek* 36. 26. *A new heart will I give, & a new spirit will I put in you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, &c.* This promise I should often plead with God very sensibly and with much confidence: another was *John* 11. 25. *I am the resurrection and the life: he that believeth on me, though he were dead yet should he live: And whosoever liveth and believeth in me shall never die.* This I remember

was

was very sweet to me; once when *I* was in great fear lest my heart should grow dead, & when I was with Child I was much dejected, having a sence of my approaching danger, and wanting an assurance of my everlasting happiness; but whilst *I* was considering of these things, I had this Scripture set home with abundance of sweetness, *Psalm.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me*, and in the time of my extremity this word was set home upon my heart again, and my good God made me to experience the truth of it in a wonderfull manner, for I had speedy deliverance beyond my expectation, which filled my heart and mouth with praises to the Lord; about three days after a friend coming to visit me, I related to her how good the Lord had been unto me, & how sweetly my heart was established, but no sooner was my friend gone, but I was tempted to think my faith was false, but I labored what I could to encourage my self in the Lord my God.

But as I lay in my bed, I thought I saw three men before me, and it was presently suggested to me these were the three persons in the Trinity; O then I was very much troubled, but I knew I was under a temptation, and therefore cryed to the Lord for help, but was not presently delivered from it; but had this Scripture brought to my mind, *No man shall see my face and live*, *Exod.* 33. 20. But not being yet freed, I began to consider what I had heard and read as means to help against such temptations, at last I remembred, that Mr *Bolton* in his Book of in-

struction

structions for the right comforting of afflicted consciences, gave this direction, after the party had prayed for help against the Tempter, and done what they could in repelling him by the Word of God, that if they were yet followed by Satan, that then they should fet about some honest imployment; but now I was in Bed, and knew not what to fet about for the present, at last I resolved to try to tuckle my Child, which I did, and then lay down again, and found that I was pretty well freed from that temptation, and finding my self much distempered in my head I desired the Lord to give me rest, and went about to compose my self to sleep; but as I lay I thought Satan stood before me, asking where I could find a promise for sleep, at present I could not think of any, but after some study this was brought into my mind, *The Lord will give his beloved sleep*; this word comforted me, but yet I could not all that night get any sleep, but still thought I saw Satan laughing at me, because I had no sleep, and yet trusted in his word; thus all the night *I* continued weak in body and comfortless in mind, so that in the morning I expected nothing but death, then beginning to think more seriously of my change, Satan as I often thought asked me where was my assurance of my everlasting happiness; at this I was very much troubled, knowing I had not full assurance, but yet some good hope through the goodnes of God I had, therefore my heart made answer, it is true I have no assurance, but I have cast my self wholly upon the Lord Christ, and in him only is my hope, and here will

will I rest, and if I perish I perish, but sure I am such
shall not perish, for Christ hath promised the n eter-
nal life. Thus being assisted by the Lord, I vanquish-
ed Satan for that time; and being thus at peace, I
quickly fell asleep, and dreamed there was a Ladder
set upon the earth, whose top reached to heaven,
and I thought I was to go up that Ladder into hea-
ven, and that as fast as I got up I was pulled down
again, which caused me to shed abundance of tears
fearing that I should never get up, and I though
something from above drew me by the arms, but
could not see what, but at last I thought I was in
heaven, where all tears were wiped from mine eyes
& I was filled with rejoycing, but when I had bee
there a little while, I thought I was to go back agai
to the earth, and this very much troubled me: bu
then I thought I heard a voice saying, it would b
but for a little while, and that I should die in Child
bed, and that the night before I dyed I should hav
full assurance; this very much rejoyced me, (&
was very desirous to know of what child I shoul
dye, but that was denied me, upon this account, b
cause I should be always prepared, but when I a
awake I was filled with an expressible joy, earnes
longing to be dissolved & to be w Christ which w
best of all & yet willing if the Lord pleased to su
any thing which might be inflicted on me. The
remembred how Satan, when I was about to turn
God, would present the sufferings of Gods peo
to me, thinking by y means to turn me back aga
& how I should be discouraged by them, but be
fil

filled with the joys of Gods Spirit I thought I could suffer any thing, not wondering as I had done, how the Saints of old could bear up so bravely under their sufferings. But after I began to amend, my joys were not so full, as they had been, but I had a more setled peace than formerly I had, blessed be the Lord; I had many various changes in my spiritual state but once having a great sense of a hard heart, and being desirous to have it mollified, *I* was tempted to do some great evil, as the only means to break me; and that it might be the readier entertain'd, Satan put it into my heart to consider the condition of *Nathaniel Butler*, whose heart was unbroken till the commission of that horrid sin of murder, and then his great evil brought him to a sight and sense of all sin: this temptation was very strong upon me, but yet stronger was he that was with me, than he that was against me; for at that very instant did the Lord cast into my heart that happy word, *Rom.* 3 *Let us do evil that good may come, whose damnation is just.* This word proved a happy means to repel the temptation; but yet this mercy *I* had forgot, till the Lord reviv'd it upon my heart, almost two years after as I was reading the Chapter.

And since my Child was weaned, I was in such a state of deadness and darkness, that *I* thought if I was ever raised out of it I should never question my condition again; *I* was tempted to think that the Scripture was not the word of God? I had let out my affection in a wonderful measure to my Child, and yet my Lord forsook me not, but dispelled my darkness

darkneſs, and filled me with rejoycing ; O What shall I render to him? After this I grew into another damp, and was raiſed again, and I truſt the Lord will keep me notwithſtanding all the miſt which ſhall be raiſed in my heart by ſin and Satan, *even by his power through faith unto Salvation*. Theſe Scriptures revived me at ſeveral times; when I was in heavineſs for want of the preſence of God at the Ordinance of the Lords Supper, *Prov.* 8. 34. *Bleſſed are they that watch daily at my gates, waiting at the poſts of my door*, Mat. 20 15. *Is it not lawfull for me to do what I will with my own.* This cheeked me and made me willing to wait at that time ; But this is my comfort, God is unchangeable who I truſt wil carry me through all the difficulties I ſhall meet with here below, and I truſt will ere long bring me to the enjoyment of himſelf, where I ſhall be paſt ſinning and ſorrowing. And as a further teſtimony of my intereſt in Chriſt, by the effects of my Faith I have theſe Evidences.

Firſt, My love to God, which is greater then to any thing in the world beſides, and my God hath left it upon record, that he loves them that love him, *Prov.* 8. 17. I know my love is not ſo great as it ſhould be ; but I am ſure my greateſt grief is, that I can love him no better, and in this caſe God will accept the will for the deed.

Secondly, *I* know my love is ſincere by this, becauſe I love the Children of God, for as it is, 1 *Joh.* 5. 1. *Every one that loveth him that begot, loveth him alſo that is begotten of him* : and by this I know that

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I love the children of God, because *I* love God; that this is another evidence that *I am passed fr death to life, even because I love the brethren*, 1 *Joh.* 14.

Thirdly, I can appeal to the Lord, who is t searcher of hearts, that the breathings of my soul a chiefly after holiness, that I might be more like u to the Lord Jesus, my desire is to serve God in a things, and to have a real and hearty respect un all Gods commandments, and I desire if it wer possible, that I might never sin more, but rather tha I might behave my self in all holy conversation, a one that hath indeed & in truth experienced hov good and gracious the Lord is: *I* bless God I ca truly say that my hottest conflicts are against thos sins which are obvious only to the eye of God, even my sinful thoughts, though they come not into acti on; O many a sad heart have *I* had when *I* have considered the vileness of my thoughts, & yet have been unblameable in my conversation, and this is still my daily sorrow, and therefore I trust they shall never be my ruine, but that the Lord will shortly rejoyce the soul of his poor servant, in giving me the victory over these and all my other inbred cor ruptions, which have so often made a separation between my dear Lord and my poor soul.

Furthly, *I* find a great change in my heart, as touching the Word of God, for where heretofore like a wretch as I was, I esteemed a playbook befor it, now, blessed be the Lord, I prize it before all other, and good reason have I for it, for by it hath the

the Lord quickned me, and therefore as long as I live *I* will give up my self to walk according to the rule of it, beging the spirit of God to open the mystery of it to me, that so *I* might not only have the Letter, but the very mind of Christ.

Fifthly, I see nothing in my self that makes me more worthy of salvation than another, I know that *I* have deserved to lye in flames, as well as any that are now in the place of torment, and that nothing but mercy hath stept between my soul & everlasting burnings, and therefore *I* heartily wish, that I might always be admiring of this free grace of God in chusing me before the foundation of the world was laid, so unworthy a creature as *I* am, to set his love upon me, and let go so many thousands, that were more capable to bring Glory to his name than I am: O the height, and depth, and breadth, and length of this love of God in Christ Jesus, which hath abounded to me a poor & unworthy creature! it is indeed such love as passeth knowledge, and therefore I can never sufficiently admire it, whilst I am here in the body, which makes me long to be dissolved, that so I might know it more clearly, and be swallowed up in the eternal admiration of it, *Amen.*

And these are my principles which I *trust* I *shall hold fast even to my death.*

1. *I* believe that the Scriptures contained in the Old and new Testament are the word of God written by the Prophets and holy men, as they were in-

 spired

spired by God, to be the rule of Faith and life to his people: *I* believe all that God in his word will me to believe, being perswaded by the spirit of God concerning the truth of it; I believe that there is one only eternal God, who hath his Being from himself, and hath given a Being to all his Creatures both in heaven and earth, and under the earth, and from eternity to eternity doth whatsoever he will. I believe that this eternal God head is distinguished into three Persons, the Father begetting, the Son begotten, & the holy Ghost proceeding from them both, *I* believe *y* God created man in his own image, in righteousness, and holiness, giving him dominion over all the Creatures, and likewise gave him liberty to continue in this happy condition if he would, but he having liberty to stand or to fall in his own hands, quickly lost that happiness which God had inflated him in, by yeilding to the intisements of Satan, so that breaking the commands of God, he brought a curse upon himself, and all his posterity, so that all mankind by nature are now in a miserable condition, children of wrath, heirs of Hell, *&c.* And I do believe, that God from all eternity knew what man would do when he had created him, so that *Adam's* fall did but usher in, as it were, a greater blessedness: for I do believe there hath been an eternal Covenant between the Father and the Son, in the electing some to life even before the foundation of the earth was laid: so that no sooner had man fallen, but God promised a Saviour, even the Lord Jesus Christ who in his divine

nature

nature is in all things equal with God the Father, and that such was his exceeding love and pity to poor lost creatures that had broken his commands, & laid themselves liable to the Curse, ỳ rather then they should perish, he hath laid aside the Robes of his glory, and took upon him the nature of man, but without sin; and that he was conceived by the holy Ghost, born of a Virgin, and while he was on earth was loaded with reproaches and scorns, and did at last suffer upon the cross for the sins of his Elect, where he bore the weight of Gods wrath in his soul, by his heavines in his Agony, and satisfied ỳ Justice of God in his body, which was crucified till he dyed; and I believe that he was buried, & that the third day he rose again from the dead, having conquered sin, death, and hell, for believers, and that he was seen of his Disciples, and others, forty dayes after his resurrection, and in their sight did ascend into Heaven, with the same body which was crucified upon the cross, where he is set down at the right hand of the Majesty on high, and is become a glorious Mediator between God and man, being anointed of God to be an eternal King, Priest, & Prophet to the *Saints*, whose peace he hath purchased by the blood of his Cross: & I believe ỳ at the last and great day, the Lord Jesus, when all his Elect are gathered in, will rend the heavens & come down to judge the world in righteousness, when all Nations shall be gathered before him, even they that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting

contempt: and I believe that those which are alive at the coming of the Lord, shall be caught up into the Clouds together with those that were asleep in Jesus, to meet the Lord in the Air, where they shall sit with Christ upon Thrones to judge all the hypocrites, and unbelievers, to eternal damnation both of soul and body in Hell, where the worm dyeth not, and the fire never shal be out; and the wicked being gone into everlasting punishment, I believe that the righteous shal enter into life eternal, where they shal for ever be singing of praises, and Hallelujahs to him who loved them, and washed them from their sins in his own blood.

These are my principles, and I trust the Lord will so fix me in them, that I may never be tossed to and fro with any contrary winds of Doctrine, as too many in these latter days are; nay I am even at this time perswaded by the Lord, that I shal not be led away by the errors of the wicked, because the Lord hath not only rightly informed my judgement concerning these things, but hath also given me good hope, through grace, that he is my Father, the Lord Jesus having dyed for my sins, and risen again for my justification; and this is that which brings comfort to my soul, and makes me to rejoyce, though not seeing, yet believing, even *with joy unspeakable and full of glory*; so I doubt not but the Lord Jesus my dear Redeemer, will so support me by his grace, that whatsoever my condition hath been or shal be here in this little moment of time, yet that I shall not fail of salvation through Christ in heaven for ever

ver, for in him only is my hope, and I will make
ention of his righteouſneſs, and of his only, who
the Lord my righteouſneſs; and therefore to him
e all the glory given now and for evermore, *Amen.*

This confeſſion of my Faith and my Experiences
was written in a time of ſweet peace: my reaſons
why I writ them were theſe, 1. Becauſe formerly
when I had enjoyed the ſweet preſence of God, and
been for the time filled with rejoycing, yet when
God had withdrawn the light of his countenance
from me, I preſently fell to queſtioning all the deal-
ings of God with me, and ſo diſhonoured God by
my unbelief, ſo that now being under the ſenſe of
love, and being deſirous for the time to come to
glorifie God more in the great work of believing, I
write down my Experiences, hoping they may be
ſweet ſupports to me in a time of darkneſs.

2. My deſire to treaſure up the Experiences
which I have had of Gods goodneis to me, was
another reaſon why I write them, knowing how
apt I am to let ſlip out of my remembrance that
which is good.

3. I have been often called upon to ſee that my
principles be right, and to make ſure my evidences
for heaven; and therefore that I my teſtifie my
obedience to God and his Word, and that I might
increaſe my joy in the Lord, by believing more firm-
ly what the Lord had done for my ſoul, I ſet about
the work of heart-ſearching, to ſee what I could find
in me, that brought me within the compaſs of ever-
laſting bleſſedneſs; and ſome things I found, bleſſed

be

be the Lord, which I thought was worthy t
recorded, which was his own work in me an
me, and therefore I writ them down, and hea
desire that GOD may have the Glory of his
grace; for *I* know that he only hath wrough
my works in me, for of my self I am not abl
think a good thought, speak a good word, or
good action. And I trust that the Lord will per
that which concerns me, and not forsake the w
of his own hands, that so I may be to the prai
the glory of his grace all the days of my
Amen.

Charles Roberts

FINIS.

Bought this Book

1749